Hib. 7. 665. 1

A SERMON

Preach'd at the

FUNERAL

Of the

RIGHT HONORABLE,

Sir *MAURICE EUSTACE*; Kt.

Late Lord Chancelor

OF

IRELAND.

At St. *Patrick's Dublin* the fifth day of *July* 1665.

Together with a ſhort account of his Life and Death.

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By *W. S.* B. D. ſometimes Chaplain to his Lordſhip.

Wm Sher

Memorare noviſſima & in Æternum non peccabis Seirach.

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TO THE

Most Reverend FATHER in GOD,

JAMES by Divine Providence,

Lord Archbishop of *Armagh.*

Primate, and Metropolitane of all

Ireland, His Grace.

May it please Your Grace,

AS *Your Graces Commands for publication of this ensuing Sermon, has put it beyond my power to conceal that from your Eye, which I thought very unworthy of your Ear;* (*though your Grace was pleas'd out of your great respect to my deceased Lord, to Honor it with Your presence, when it was deliverd*) *so the small opinion I have of its worth, and the no advantage which* (*I am sure*) *it will add to my reputation,* (*being designed for a Country-Auditory, where the Funeral was intended to be Selemnis'd*) *forces me to prefix Your Graces Name unto it: that I may not onely by its being own'd by Your Grace, be secur'd from the many censures which* (*I have cause to fear*) *shall pass upon me; but also, that*

that the thing it self may be render'd the more considerable, and carry the greater authority with it. I know (my Lord) Your Grace cannot be offended at this presumption: because it makes for the vindicating of of a person; who (I am certain) was no less Your Graces freind, then Your Grace most justly deserv'd: for that now your Grace has given the most convincing proofs of your Freindship, by Your endeavouring (seeing he cannot be his own compurgatour) to wipe of that dirt which some out of malice and others for the supporting of their tottering interest have cast upon him: to which if what I have here said, may give but the least assistance, I have (next unto your Graces pardon for this my confidence) all I desire: because I thereby discharge my duty unto my honored Lord, and have this oportunity offer'd, of publishing to the world, that I own my self to be in the deepest sense of duty, and gratitude imaginable.

May it please Your Grace,

August 22.
1665.

Your Graces most obedient
and most obliged Humble
Servant,

William Sheridan.

2 Kings 20.1. Isa. 38.1.

Set thy house in order, for thou shalt dye, and not live.

Life and Death are the two Poles, on which all the Creatures rowl. Life is the first act moveable and continual of the living thing; and Death is the cessation of the same act: And there is such a mutual successive change of the one into the other, that the whole World has no other employment, but to conform it self to their respective commands; and Man himself, though his soul be, as it were, a little god within him, and therefore might be thought not to need any other help for the preservation of his being, than what flows from his own essence, yet lives not but by the groans of Creatures, and they are forc'd to sacrifice their lives to preserve his; yet at last, he findes, that the same day that lengthens his life in the morning, shortens it in the evening, and in the end, he is reduced to the common fate of Mortals. And God has decreed that this should be so, because he hath designed man for noble things, and ordained this life, onely for a passage into another; in which, rewards and punishments are irreversibly ad-

judged, with reſpect to his actings: And being that Eternal happineſs is the ultimate end, which every man ſhould propound to himſelf, it ought to be his chief care, to perform all that is requiſite for the attainment thereof; and that is, to live and die well: The latter whereof, which does alſo implicitely comprehend the former, cannot better be learnt, than from the example of King *Hezekiah*, to whom God ſends a Meſſage by the Prophet *Iſaiah*, admoniſhing him of his death in the words of the Text; which does naturally divide it ſelf into theſe two parts, an Admonition, and a Reaſon: The Reaſon is firſt, in order of nature, *Thou ſhalt dye, and not live*; and the Admonition laſt, *Set thy houſe in order.*

Firſt, of the Reaſon, *Thou ſhalt dye:* Where, to omit ſpeaking of the changeable ſtate of our life, now ſick, and now well; now deliver'd out of one trouble, and now entring into another, which is the lot of all; but eſpecially of the godly, otherwiſe *Hezekiah* might have pleaded an exemption: I ſhall firſt enquire, what death is; yet not ſo, as to ſeek an exact definition of it, but to limit my Diſcourſe with theſe particulars:

Firſt, its cauſe. Secondly, its effects. Thirdly its attendants: Which being diſcovered, will aſſiſt us to conceive more rightly of it.

Firſt then, God is the cauſe of death, though he did not in the firſt order of nature appoint it to have a place in our kind; for notwithſtanding that the body of man was of corruptible matter, *duſt of the earth*; yet had he continued in his obedience, the Tree of life, as a ſupernatural remedy, perhaps alſo, as a Sacrament of the immediate communicating of life to mankinde, had preſerv'd him from death; but in his ſecondary intention, in caſe man ſhould break his allegiance,

ance, God ordained it; as by the words, *In the day thou eatest thereof, thou shalt surely dye*, does appear; for then came death by Gods appointment, in right, though not in event, upon *Adam* and his whole off-spring: which is also confirm'd by S. *Paul*, *By one man sin entred into the world, and death by sin*; so that man was the wilful bringer in of death on himself, by the permission and appointment of God, who left him in the hands of his own choice, to live by obedience, or dye by sin. Gen. 2. 17. Rom. 5. 12.

Yet you are to take notice, that this death is not in us, as in other living creatures, a final destruction of the soul; nor is it fully understood by the names of *sleep*, and of *enemy*, given to it in scripture; for they are not of its common and universal nature; but are attributed unto it by way of similitude; both in respect of our bodies which are in sleep, as without sense, and of the minde, which does after sleep, more freely exercise its functions; as the minds of good men shall after the resurrection. Joh. 11. 13. 1 Cor. 15. 26.

It is call'd an *enemy*, for that it destroys the being of the Creature; and is therefore hateful, and hated, even where no sin was, as appears by our Saviours Agony before his death; yet this *enemy* does Gods Saints a good turn, for that it brings them to *everlasting rest*; though that it does so, is not from its self, but from the grace of Christ, *who by his death has overcome death, and the Devil, who had the power of death.* Heb. 2. 14.

But that description which the Wiseman gives of it, does best express its nature; where after he had set down the several incommodities and weaknesses of old age, and coming to speak of the end of our life, he saith, *Then shall the dust return to the earth, as it was, and the spirit shall return to God that gave it*: Whence it appears, that death is the dissolution of the body and Eccle. 12. 7.

 spirit,

ſpirit, before joyn'd together in one *hypoſtaſis*, they both remaining ſtill the one in the matter of which it was made; and the other in reſerve with God from whom it came at firſt.

Secondly, Its effects are theſe; firſt, It ends this life, and all the thoughts, actions and poſſibilities thereof: *The dead know not any thing, neither have they any more a* Eccl. 9.5,6. *reward; their love, and their hatred, and their envy is now periſhed: neither have they any more a portion for ever in any thing that is done under the Sun:* And this is to be underſtood of Supernatural and Religious, as well as of natural, and civil actions, and poſſibilities; for this life is the day; death brings *the night, wherein no* John 12. *man can work:* The wickedeſt man in the world, is in this life convertible; but after death, *there is no more* Heb. 10.27. *hope,* but *a fearful looking for of judgement.*

Secondly, it begins an unchangeable ſtate, both to the godly, and to the wicked; for that to the one 'tis the end of all joy, the beginning of ſorrow, an everlaſting night, the gate of hell, the locking up of the door of comfort, and a ſad farewell for ever, and ever, with the joys of eternity.

But to the other it is a ſtep to bleſſedneſs, the cloſe of mortality; and as *Seneca* ſaith, *Tranſitus à labore ad refrigerium: a paſſage from labour to reſt*; from expectation, to a reward; from a combat to a Crown; from death, to life; from faith, to knowledge, from a pilgrimage to a Countrey; and, *from the world, to a Father: A gate of glory to the ſervant of God: A depoſition of this burthen of fleſh,* which preſſeth down the free ſoul: *And a journey to the city of God: The Midwife and birth-day of a better life; a reſt from labour, a death of miſery, and a burial of ſin.* S. Bernard. Greg. Naz. Auguſt. Ambr. de bono mort.

I cannot here, though I have a fair temptation offer'd me,

me, insist longer in confuting the *dream* of *Purgatory* (which the Romanists so stifly maintain, that they will sooner renounce their share of heaven, then quit their portion in that) then while I tell you, that it was first hatch'd by *Plato* in his *Gorgias*, or *Phædo*, and afterwards adopted by the Council of *Florence*, about 1400 years after the death of Christ; during which time it suffer'd many Metamorphosies and Transmutations, as it met with several Merchants: Discredited by the Scriptures, wherein some of their own side confess it has no ground; thrust out of doors by the *Greek Church*, and so much discountenanc'd by them, that *the Council of Basil* published an Apologie, directly disallowing the Roman Doctrine of *Purgatory*; and how little they yet regard *Pope Eugenius* his pressing them to receive it, is so notoriously known, that it needs no further declaration; and though it was entertained by some Ancients as a stranger, yet it was but upon trial of its good behaviour, and was never made a free Denizon by the Latines, untill they found how profitable this Heathenish Brat was like to prove.

Neither the ancient forms of Prayer for the dead, which were rather Commemorations or Thanksgivings, or a convoy to accompany the Saints into Heaven; or had reference to their secret Receptacles, which too many Fathers favour'd (but is diametrically oppos'd, to Purgatory) or to their publique acquittal at the day of judgement; or to the Consummation of their happiness at the Resurrection, or to the time of their transmigration out of this life, which it seems we do not abhor from, at our Anniversary Feasts of *Christmas*, *Easter*, and the like, as if Christ were that day to be born, to suffer, or to rise again, will warrant their *Purgatory*; no, nor the Purgatory fire in sundry Fathers, *Origin.* S. *Ambr.* S. *Basil.* S. *Hil.* S. *Hier.* & *Lactan.*

by

by which *they* meant no other, than the fire of Conflagration, which ſhall conſume this world, through which they held, as *Sixtus Senenſis* affirms from their own words, that all men both good and bad ſhould paſs, *Chriſt Jeſus* onely excepted.

Biblob. l.5. annot.171.

All this (I ſay) can no way prove their Purgatory, eſpecially ſeeing the Scriptures know no other purgation for ſin, then the *blood of Jeſus Chriſt*; and calls none *bleſſed, but thoſe that dye in the Lord*; for, *they reſt from their labours, and after death follows judgement*; that is, the particular judgement of every *individual*, at the hour of his departure; and the general, of all at the *laſt day*. Where obſerve by the way, that *it is appointed for all men once to die*; yet the hour is uncertain, and kept from us, that we might beware of ſecurity, and not defer our repentance to the laſt ſtage of our life, when happily the cuſtom of ſinning ſhall have ſo hardned us, that tis ten thouſand to one, whether we ſhall find place for repentance.

John. 1. Heb. 1. Rev. 14. 13. Heb. 9. 27.

I ſhall not now diſpute, whether death may be haſtned, or prorogued: becauſe that if this were granted, it would argue a mutability in Gods unchangeable decrees; and yet if it were not, the Scriptures would ſeem contradictitious to themſelves; as, *The blood thirſty man ſhall not live out half his days*; and this, of *Adding fifteen years to Hezekiahs life*. Onely this I ſhall make bold to offer by way of Solution of this difficulty, and reconciliation of this ſeeming diſſonancy of Scripture, That without all doubt, according to the courſe of nature, many might live long who by intemperance and ungodlineſs, *cut off their days*; and many, who are ſometimes in mercy taken away before their time from future evils.

Pſal. 55. 23.

Yet this is not againſt Providence, becauſe that as it appoints the end, ſo likewiſe in that appointment it foreſees

foreſees and includes the means leading thereunto; otherwiſe the ſame Objections would be in force againſt prayers, and the obedience of children to their Parents, on which condition, *long life* is promiſed. Exod. 20.

Now it onely remains to enquire, Whether death be good or evil: Which cannot be eaſily reſolved, without ſome diſtinction of ſome perſons, or ſome reſpects; for God's appointment is good, the puniſhment of ſin, is like ſin it ſelf, evil; an enemy is neither loved, nor lovely: Sleep is no evil thing, the entrance of life is deſireable, the determination of the life of grace is dreadful; we muſt therefore, before we can reſolve the queſtion, know of whom, and of whoſe death the demand is made; for the death of the Righteous is to be wiſhed for, witneſs *Balaam*; and the death of the wicked is wretched: And though *Solomon* ſeems to ſay abſolutely of all, *That the day of death, is better that of life*; yet he muſt be underſtood to ſpeak there, as preſuppoſing ſin, and the vanities, and miſeries that are annexed, and conſequent thereunto; and ſo (indeed) a ſpeedy death is much better than a ſinful life; and that becauſe it is unfit to act that long, which is very ill done; and ſince life is often ſo deſperately uſed, it is expedient, not being good, that it be ſhort, that the ſhortneſs of the time, may render the evil of it leſs hurtful: But yet this does not abſolutely prove, that death is good, or better than life in all reſpects; for that an evil life may have, and without the greater grace, muſt have a worſe death. Eccle. 4. 2.

Death then in it ſelf, conſidering the ſtate of man fallen, unleſs we adde the quality of the death of the righteous, is evil; but conſidering man in a ſtate of grace, and as he is reſtor'd to the favour of God by Chriſt is good; for that it is an entrance into everlaſting joy.

And

And thus have I done with the first part of the Text, or the Reason, *Thou shalt dye, and not live.* The second part (which is the Admonition) follows, *Set thy house in order:* But before I speak of this, give me leave to mind you of *Isaiahs* severe manner of delivering this Message, *Thou shalt dye.* Had he stopt there, *Hezekiah* might have comforted himself with finding out some allay; as, Thou shalt dye at last; or, thou shalt dye, and yet be miraculously restor'd again to life, as the man was by *touching the bones of Elisha*; but he cuts off all such hopes by peremptorily adding, *Thou shalt not live*: Which clearly shews, that the Prophet told him this by special appointment, otherwise his prudence might be justly questioned; for that so abrupt a declaration might so far deject him, that though his sickness were not in it self mortal, yet it would take away all possibility of his recovery. And it likewise shews, that even good men themselves, such as *Hezekiah* was, can hardly be beaten from hopes of life: What we much desire, we are loath to despair of; and you shall meet with very few, though never so desperately sick, but they still reserve hopes of life; *Men are loath to take the sentence of death,* as S. *Paul* speaks; and there's scarcely any so old, but he hopes to live one year longer: Nay, Grace it self doth not without some difficulty expel nature; for S. *Paul,* though *he desires to be dissolv'd, and to be with Christ,* yet findes himself in a *straight between two*: But however, by occasion of this special manner, not used to us in any particular sickness, as it was to *Hezekiah,* it will not be amiss for us, both for the crossing of our fond hopes, and the convincing us of the uncertainty of our lives, to fancy that this Message, *Thou shalt dye, and not live,* is now sent to every one of us in particular; nay more, to consider, that though

2 Kings 13. 21.

2 Cor. 1. 9.

Phil. 1. 23.

though we ſhould equal the life of *Methuſalem*; or the Ancients before the Flood, yet we ſhall die at laſt; and that if *Xerxes*, when he was muſtering his Army of more than two millions, wept upon this reflection of his thoughts, that not one of them ſhould be alive a hundred years after: how much more cauſe have we to weep, and to be concern'd, for that every one of us who are now in this Church, ſhall not onely die within a hundred years, but a far ſhorter time; nay, for ought we know, before we get out of this place; and therefore this being ſeriouſly conſider'd, ought to make us more attentive to what we ſhall hear, in order to our preparations for death. If we had an Enemy that vowed to ſet upon us where ever he ſhould meet us, we would do our beſt to prepare our ſelves accordingly with weapons, and skill to encounter him: And being death is *ſuch an enemy*, nay, not onely a ſworn, but a mortal enemy too, it argues the greateſt madneſs imaginable, to be unprovided for its approach; and the baſeſt cowardize to run away from it.

Herodot. Polymneia.

Mortem optare malum timere pejus. Senec. Trag.

And truly, he that ſeriouſly conſiders, how many intercepting caſualties may hinder their preparing for death, who defer that work any longer than while it is *call'd to day* (not to mention that the very preſumption does much diſcredit the purpoſe) as the uncertainty of health, the ſuddeneſs of death, and the unfitneſs of the mind to learn to do well in the bodies weakneſs; and how horror and amazement, frenzy and diſtraction, may take away all capacities for, and poſſibilities of repentance. I ſay, he that ſoberly and ſadly conſiders this, will eaſily grant, that then is the fitteſt time to make proviſions for death, when we are in health and proſperity, and while that is not ſaid, *Thou ſhalt dye, and not live*; which ſhall, or at leaſt may be ſaid to

every one of us in particular at this inſtant. And therefore that we may be ſo prepar'd for death, as not to be diſmaid when *this King of terror* ſhall aſſault us, let us give heed to the Prophets advice, or admonition, which is the ſecond thing to be ſpoken to in the Text, *Set thy houſe in order.*

The Text is word for word in the Original; Give charge or Commandment to thy houſe, which I account not to be onely the making of *a Will* (though that is a duty not to be omitted) but alſo the giving the *laſt charge* to his friends and ſervants, and the ordering and ſettling the affairs of his Kingdom; which *Hezekiah* was the more concern'd to do, becauſe he had no heir (*Manaſſes* being born three years after his recovery) to whom the Crown might legally deſcend; and therefore it was by ſo much the more neceſſary for preventing of diviſions and quarrels in his Family and Kingdom after his death, to ſettle it upon the right Succeſſour.

But it may ſeem ſomething ſtrange, that *Iſaiah* ſhould give counſel about that in the firſt place, whereas it may be thought to be the duty of a *man of God*, rather to adviſe him to ſettle his mind and conſcience: But the wonder will be removed, if you conſider theſe particulars:

Firſt, That beſides that *duty* which obliges a man to ſettle his eſtate; that others who have a juſt right thereunto, either *by promiſe*, or otherwiſe, may not be *prejudic'd* by his omiſſion, the very ſettling of *temporal affairs* in time of ſickneſs, is no ſmall part of preparing the mind and ſoul for God; for that thereby all worldly thoughtfulneſs being laid aſide, he may the more vigorouſly betake himſelf to the making up of his accounts with God, and with leſs diſtraction bend

bend his thoughts on his inward condition: And therefore they that blame Miniſters in viſiting of the ſick, for adviſing them to make their wills, and to *ſet their houſes in order* (and ſuch mine own *experience* findes to be amongſt us) do but either diſcover *weakneſs of judgement*; or that which is yet *worſe*, a ſelfiſh deſign, that the eſtate of the *ſick perſon*, for want of ſuch timely diſpoſals, being divided *into fractions*, by the claims of *ſeveral pretenders*, they *themſelves* might hope to fiſh in troubled waters; and with *the Dog* in the Apologue, run away with the *bone*, while others are contending for it. But to return to our purpoſe.

In the ſecond place you are to take notice, that it is not improbable, but that the Prophet knew, that *Hezekiah* was not unprovided for his ſoul. Or,

Thirdly, Perhaps the Scripture gives us here onely the ſum, or chief ſcope of his advice: But whether this will ſatisfie or not, yet this is moſt certrin, that as our Saviour firſt bids, *Seek the Kingdom of God*; ſo it ought Matth. 6.33 to be our chiefeſt care, for the attainment of that, to order our ſouls and conſciences aright; becauſe that imports more than all the world beſides, and every one is intereſted therein, though every one has not outward eſtates and houſes to ſettle; and that the rather too, becauſe the *Will* cannot be made, until the *conſcience* be rightly inform'd, for that ſome things may appear to be unjuſtly gotten, which cannot be bequeathed, but muſt be reſtor'd: Wherefore if there be not ſome tolerable preparation of the *Conſcience* before, that muſt above all things be our firſt *main care* and buſineſs. And all that is requiſite to be done herein, may be reduc'd to one of theſe two intentions:

Firſt, To bring a man to dye in the *favour* of God: or,

Secondly, To give a man *comfort and assurance*: thereupon in the very conflict it self, and that a man may dye in favour of God, he must first get it; and then secondly keep it.

First then, Gods favour is to be gotten; for all mankind is fallen from it, and so are liable both to *temporal* and *eternal* death; and until the offence committed against God be removed, death is arm'd *with sin*, as with a *sting*; which being taken away, it has no more power to hurt. Hear then, that which is first taught, is how a sinner may be justified, and reconcil'd to God, which for order sake, I reduce to two heads: First, *Repentance from dead works*. And secondly, *Faith towards God*, both which are joyn'd together by the Apostle.

Heb. 6. 1.

I understand here by *Repentance*, that which has to do with sin, both before, and in conversion: And it includes these four things;

First, Knowledge of sin, not onely in general, that we are sinners; but also in particular, how, and wherein: Which knowledge is by *the Law*, becaus that is *the rule of our life*, by which we are to square our particular actions; and *the glass*, which being look'd into, clearly shews us our selves: And it is very advantagious in order to repentance, to examine our selves by this *Rule*, and to look into this *glass*, that if not all (*for who can do so, seeing no man knoweth how oft he offendeth*) yet (at least) we may discern as many of our sins as we can.

Rom. 3.20.

Secondly, as it includes the knowledge of our *sins*, so likewise it includes our *abhorrence* and hatred of them, which must be accompanied with *grief*, and *shame*, and *confusion of face*; for that we have offended so bountiful a *Father*, and sin'd against all the obligations of *duty* and *gratitude* imaginable. Not that this

kinde

kind of *ſorrow* is in it ſelf ſimply neceſſary, or pleaſing unto God; for he onely requires our amendment, and delights not to *afflict willingly, nor to grieve the children of men*, but becauſe there is ſuch a ſtrict coherence between this *grief* and amendment of *life*, that the one (as the needle, makes way for the thred) ſerves to uſher in the other; though if we conſider the conſtitutions of our nature, we have otherwiſe alſo juſt cauſe to be griev'd for our ſins; for that we are made thereby not onely deform'd in our ſelves, but alſo odious in Gods ſight, and deſerving of his juſt wrath, and ſubjected to the extreameſt ſeverities of the Divine Vengeance. Lam. 3. 34.

And this kind of ſorrow is call'd *Contrition* and *Compunction*; both which ſeem to be one and the ſame thing, in different forms of expreſſion: But if there be any difference between them, *Contrition* implies more than *Compunction*; for that by the one, is uſually meant the horrour of *puniſhment*, and the ſting of *Conſcience*, which enſues upon the committal *of ſin*; and by the other is underſtood, *ſorrow* for the offence, without reſpect to the *puniſhment*.

Thirdly, This *Repentance* includes likewiſe confeſſion of our ſins, that ſo we may not onely ſee what we have done, but what we have merited thereby, *giving glory to God, before he cauſe darkneſs, and before our feet ſtumble on the dark mountains.* Pſal. 32. 51. Dan. 9.

I ſhall not here ſtart that *Queſtion* ſo much controverted betwixt *us* and *the Papiſts*, Whether we be bound to confeſs our ſins to men. The *Romaniſts* themſelves acknowledge, that we are not bound to confeſs them *before Baptiſm*; and the truth is, we are not bound to confeſs them *after*, as to the obtaining of forgiveneſs from, and reconciliarion with God, eſpecially after ſuch

ſuch a Sacramental, plenary, particular, inforc'd manner, under pain of damnation, and by virtue of Chriſts inſtitution, which they have in theſe laſt ages obtruded on the world; though indeed, as to the obtaining forgiveneſs from men whom we have injured, and for the making of publique ſatisfaction to the Church, for a notorious ſcandal given, and ſometimes for obtaining counſel and direction in the anxieties and ſcruples of an erroneous Conſcience, and how to lead our lives in a penitential way of pleaſing God, it is very expedient to confeſs them unto men; but moſt eſpecially in the diſtreſſes of mind for ſins committed, when the conſcience gives a man *cæca verbera*, blind blows, like the vulture that continually gnaw'd upon the liver of *Titius*, that ſo the Miniſters unto whom God has committed *the Word of Reconciliation*, might aſſure the Conſcience of pardon, and procure peace by pronouncing a Sacerdotal Abſolution, *a power which God neither gave to Angels nor Archangels: But herein lies the wonder* (ſaith a Father) *that men inhabiting the earth, ſhould diſpenſe thoſe things which are in heaven, forgiveneſs of ſins.*

Vir. Æneid.

Chryſ. de Sacerdotio.

Fourthly, This *Repentance* muſt not ſtay here, but muſt carry us further, to beſeech the Lord for his mercy, and promiſe ſake, to forgive us our ſins: But becauſe this preſuppoſeth *Faith*, which is the next point, I ſhall reſerve it until I ſpeak of that; and indeed *faith* and *repentance* are ſo link'd together, that I onely ſeparate them for Doctrines ſake: For never can true and compleat *Repentance*, be without *Faith*; nor true *Faith* be without *Repentance*. I confeſs that ſome degree of *Repentance* may be onely in a ſight of ſin, and ſorrow for it; and ſome kinde of *Confeſſions*, like that of *Cain* and *Judas*: But ſuch a *Repentance* is not

not with hatred of the *ſin*; but horror of the *puniſhment*. And thus I come from ſpeaking of *Repentance*, which is the firſt particular requiſite for obtaining the favour of God, to ſpeak of *Faith*, which is the ſecond; wherein we muſt conſider, *firſt*, What it is: and *ſecondly*, how it may be obtain'd.

Firſt, As touching what it is. You are to take notice, that the Scriptures ſometimes call by the name of Faith, that *credit* which we give to Gods Word; ſometimes *power* to work, or to have a miracle wrought; ſometimes *truſt* in God, as in a ſtorm, *Chriſt rebuking the fear of the Diſciples, askes, Where is your Faith*; ſometimes *perſwaſion* that we ſhall receive ſomething from God, as when he bids us *ask in faith, without wavering*; and ſometimes as if it would exclude *nothing, that the word ſignifies*: But that *Faith* which reconciles to, and juſtifies before God, and which is here principally meant, as it muſt be a *Faith working by Charity*, ſo it has for its *next* and *immediate* object, *Chriſt* the *Redeemer*; and for its *final* and *ultimate*, the *whole Trinity*: Yet it is confeſt, that this *Faith* preſuppoſes *credit* to be given to Gods Word, eſpecially to the Doctrine of the *Goſpel*, that it is *Divine* and *true*, and it produces a *perſwaſion* of receiving the accompliſhment of Gods promiſes upon performance of the *conditions*; but the *former*, not onely evil men; but the Devils themſelves may have; *for they believe and tremble*: And *the latter*, many times they that are *reconcil'd* to God have not, eſpecially in their firſt *Converſions*, or *Relapſes* into grievous ſins before their reſtauration; which happens, becauſe it is a *conſequent* of the *former*, and a fruit then onely preſent, when God vouchſafes to grant it: For as we ſee the Roſe tree bears flowers, but not in Winter, or it may be the firſt year

it

it was planted, yet is apt to do so in convenient time; so this *justifying Faith* is apt to produce *perswasion*, though it does not always do so.

Secondly, As to the obtaining of *Faith*: It is most certain, that we have not power of our selves to deserve or acquire it; yet God has appointed some means in order to the attainment of it, which he usually assists *by his Spirit*; and in the conscientious practise whereof, he gives it in certain degrees: as,

First, By hearing the Word preach'd, he opens the understanding, and so illuminates it, that it may see what is deliver'd.

Secondly, he convinces the judgement, that attends and considers well what is said, and from the Majestie, Holiness, Power and Consonancy of the Doctrine, concludes it is from God.

Thirdly, When a man is thus convinc'd, he is not far from the *Kingdom of heaven*; for that he onely then lacks time to deliberate, Whether it be not most fit for him (all things being considered) to *submit* unto, and *obey* this Doctrine: Whereupon being mov'd by *Gods Spirit*, he desires *Christ*, which is the first degree *of faith* in him; and prays the Lord for his sake to have mercy on him: Which *Faith* thus gotten, receives new additions of growth and strength, by the practise of pious exercises; as, the familiar hearing of Gods Word, Prayer, Meditation, and the frequent and holy use of the blessed Sacrament of the Lords Supper; and *this Faith* being added to the remorse for our sins, will *be imputed to us for righteousness, God thereby giving us Christ, and the life which he hath in him given to the world.*

John 5. 13.

And when the sinner is thus *reconcil'd* to God, the great care must be, to secure his favour: For the doing of which, he must,

First

First, Abstain from his former sins; for God pardons sinners, as Princes do Rebels, on condition they rebel no more: *Go thy way* (saith Christ) *and sin no more: For as when the wicked turns from all his sin which he hath committed, and does that which is lawful, and right, God will not remember his former wickedness: So when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, all his righteousness that he hath done, shall not be mention'd; but in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.* Therefore we must not think it enough to have repented of our former sins, unless we so repent as to forsake them; and so forsake them, as never to return to them again: But we must *mortifie the flesh by the Spirit, and not consent unto the lusts thereof*; that so we may evidence the reality of our repentance: Which while we do, though our infirmities will not suffer us to give a perfect and impartial obedience to the whole Law, yet this shall not be imputed unto us; for that we have *a Law of liberty*, whereby our actions are favourably interpreted, according to the sincerity of our endeavours, and the uprightness of our intentions, and not according to the rigour of Justice, and the measures of our weak performances: And while *we walk in this light, so as our hearts condemn us not, we have communion with God, and the blood of his Son cleanseth us from all sin.*

John 8. 11.

Ezek. 18. 24

Secondly. We must walk circumspectly, considering our actions, weighing our words, and *watching over our thoughts*, ere we give consent unto them; *setting our selves in Gods sight continually*, desiring him to direct us, *and to lay out the way before us*, doing all the good we can, *not conforming our selves to the world*;

Rom. 12. 2. *but transforming our selves by the renewing of our minds, that we may prove, what is that good, that acceptable, and that perfect will of God.* And though we may through the *frailty* of our *nature*, and the *prevalency* of a *temptation*, fall again after reconciliation into Gods *disfavour*, we must not altogether be disheartned thereby; *but renew our faith and repentance, being assur'd, that if while we were enemies, we were reconcil'd to God by the death of his Son, we shall much more be saved by his life.*

Rom. 5.

And this done, the great care must be, that we die well: In order whereunto it is observable, that oftentimes it so falls out, that the state of the person is not always discern'd by himself; and that though he is in favour with God, yet he is not assur'd thereof: Therefore it would be worth your inquiries to know, how the Conscience may be ascertain'd of Gods favour, presupposing that we now speak of such as are in Christ, and have a right thereunto.

1. Then this is general, That whatsoever the cause of the doubt is, it is requisite to evidence the truth of Repentance, and Faith, and to lead the *party so affected*, to the renewed exercise *of them*, and to an earnest invocation of God; whereto may be added the special use of the Ministry of Reconciliation, and the power of the keys, after the party is examin'd of the sincerity of his Repentance, and Faith, and purpose of new obedience. Besides, special remedies are to be apply'd to special cases; as if it should happen, that the Conscience is perplex'd through its apprehensions of the greatness, and number of its sins; then this Consolation is to be applied, that nothing is unpardonable, but final impenitence; and that the hainousness and number of sins, is no bar to the favour of God, provided they

they be forsaken; as appears by the example of *the Prodigal*, and Christs own words, who *came not to call the righteous, but sinners*; and that they are those very men whom Christ came to call, and that there is a special favour to such, and *joy in Heaven for their conversion*. And lastly, that oftentimes such prove the worthiest instruments of Gods glory; as *Paul*, who from a *Persecutor* of the *Faith*, became a *Propagator* of, and a *Martyr* for the *Faith*.

2. If the cause of doubt proceed from sore and continual afflictions, which are oftentimes magnifi'd by fancy, or are but the products of passion; or melancholy; it is to be intimated, that afflictions are not signs of Gods disfavour, but *rather tokens of his love*, Heb. 12. 12. if they be born with patience, and that they give good advantage against death; for that they serve to make weary of life.

3. If the dying person (becaus he findes himself assaulted with many blasphemous temptations) doubts of his salvation, and concludes that God has given him over, and is not at hand to help him; he is to know, that temptations not consented to, are not sins, but crosses; and that he is made no more guilty thereby, than a good Subject is for being tempted by a Traytor to kill his Prince; or a chaste wife by an Adulterer, to defile her husbands bed; and that he is therefore to complain to God, and to beseech him to rebuke the Devil; and that he would give him grace and strength to resist the temptation, and to endeavour to avoid all occasions as much as he can.

4. Sometimes Gods children are so discourag'd by their relapses into some gross sins after reconciliation, and through the sense of their corruptions, and wants, that they not onely doubt, but pronounce of themselves,

that God has caſt them away, and they charge themſelves with the ſin againſt the Holy Ghoſt: In this caſe they are to remember, that while they carry fleſh and blood about them, they muſt not think to be exempted from its appendant inconveniences; and that Juſtification does not carry with it perfection, and freedom from all ſin; that many of Gods children, as *Noah*, *David*, and *Peter*, have committed grievous ſins, and yet have been forgiven; and that Chriſts Prayer, teaches the Apoſtles to pray for pardon; and therefore if they have fallen, they muſt *confeſs their ſins, and Chriſt who is their Advocate is juſt and faithful, and ready to forgive them, and cleanſe them from all iniquity*; and that being he will not cenſure them according to *the Law* of *Bondage*, but of *Liberty*, their defects ſhall not be examin'd in rigour, but pitied in mercy.

Laſtly, Sometimes Gods children finde themſelves forſaken to ſuch a degree, that they are not onely depriv'd of the leaſt gleam of comfort, but their very devotion ſeems for a time to be extinguiſt, which ſo terrifies them, that they anticipate the very torments of Hell: In which caſe they are to take notice, that their trouble affords them matter of comfort; becauſe that their being perplext by his abſence, is from the ſupport of his Spirit, maintaining love in their hearts; which yet further appears, for that they would give the whole world *to be reſtor'd again to the comforts of his ſalvation*; and that though *heavineſs endures for a night*, *yet joy cometh in the morning*; for he will at length *return*, *and quicken them*, and therefore they muſt earneſtly entreat him ſo to do, and learn to live by *faith*, not *feeling*;
Rom. 4. 18. and with *Abraham*, *againſt hope*, *to believe in hope*; remembring that Chriſt our Lord, was in this very condition, when *he cry'd out*, *My God*, *my God*; learning

from

from his example in the greateſt deſertions, ſtill to depend upon him; and this being done, the moſt difficult part of fitting us for death is at an end; for that then the ſoul has great boldneſs with God, and can confidently cry out with *old Hilarion, Egredere anima, egredere quid pertimeſcis!* and with S. *Chryſoſtome, Give me to be aſſured of the joys of heaven, and then if thou wilt, kill me preſently; and I ſhall give thee thanks for thy pains; for that thereby thou ſendeſt me out of hand, into the poſſeſſion of thoſe good things.* Here it may be ſeaſonable for a man to make his will, and to diſpoſe of his Eſtate; which I account not onely neceſſary, for that this may be a means (as I intimated before) of entailing peace on his Family, and of the better qualifying of him, for the making his particular peace with God; but alſo, becauſe that the reviewing of his eſtate, (which is neceſſary in order to the ſettling of it) will happily give him occaſion to remember ſomewhat that he may have unjuſtly acquir'd, whether of things dedicated to God, or uſurpt from men, and ſo be induc'd to make reſtitution of it, as he is bound by the *Law*: Lev. 5.15. Where the *Law*, that *a fifth part ſhould be added to it*, binds not (as I conceive) to that juſt proportion at this day, but onely enforces a compleat reſtitution; and indeed, ſince Gods bleſſing and favour is the beſt inheritance that can be left to children, and that none can hope for his bleſſing, either upon the robbery of him or man (not to mention the ſting of Conſcience that enſues thereupon) ſuch ill gotten goods are but a fooliſh and bad proviſion for poſterity: *Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abominable?* Mich. 6. 10. Certainly, when God comes to viſit for theſe things, he will conſume both theſe ill gotten goods, and their neſt together; How

much

much better were it for us to ſeparate them from what we have juſtly acquir'd, by reſtoring them to the right owners, than thus to run the certain hazard of Gods diſpleaſure? Here I cannot without injuſtice, omit praiſing our Anceſtors; for that they uſed in their laſt Wills, to make reſtitution of their Tythes negligently paid, or forgotten: This ſin I am ſure is not yet left by ſome; but the amends making, nay the Tythes themſelves are left out of their Teſtaments: It would be for their credit, to follow the example of that *Honourable Perſon*, whoſe Funerals we now ſolemnize in *this particular*; and though they were not conſcious to themſelves of the leaſt defailance herein, yet they would do well to make mention of them in their *Wills*, for a preſident to others. Neither can this conſideration, that a man by making ſuch reſtitutions, will happily expoſe his wife and children to miſery, and all the inconveniencies of poverty, be a ſufficient plea againſt it; for that Gods friendſhip (which is entail'd upon the childrens children of them that fear him) is a far better proviſion than the *Mammon of unrighteouſneſs: For he is the Father of the fatherleſs, and the defendor of the Widdow*; and the committing of them to his care, is a kind of obligation upon him to provide for them; and therefore ſince his bleſſings make rich, and that many from ſmall or no beginnings, have been rais'd by him to great fortunes and preferment in the world, that ſhould fortifie them againſt ſuch ſolicitudes, and induce them to buſie their thoughts in ſtudying how to make them vertuous, and religious, and to leave it to God to make them rich, or at leaſt to provide *food and raiment for them*. And to this end, it is very neceſſary that they give them a charge touching the fear of God, as *Moſes*, *Joſhua*, and *David*, and others of the Saints of God have done.

done. The laſt words (you know) of our dying friends make the deepeſt impreſſions, and are uſually beſt remembred; and this being the weightieſt point, on which the happineſs of our whole life depends, ought not to be forgotten.

And thus having conducted the dying man (as well as I could) through all the ſtreights and duties neceſſary to be perform'd by him, in order to his dying in the favour of God, and to give him comfort and aſſurance thereupon in the very conflict it ſelf: I ſhall now before I come to any particular application, or to the performance of the ſaddeſt part of my task, preſcribe a few ſuch tame and gentle Cordials, as may onely help to keep up his ſpirits, and in ſome meaſure allay the pains of death in its more immediate, and nearer approaches; and that is, to mind him of the inſtances of Gods preſence and faithfulneſs in trouble, that he will not ſuffer any *to be tempted above his ſtrength*: And being there are many who ſuffer more from the fears of loſing their reaſon for want of reſt, and their patience through the extremity of pain, and ſo offend God; they muſt know, that the favour of God cannot be forfeited by the diſtempers of the brain, or ſuch accidents as are occaſion'd by the diſeaſe; and if while the body is free from ſuch diſtempers, they do for prevention hereof, ſettle and confirm the Conſcience in the love of God, they may be ſure, that thoſe paſſions of idleneſs, raving, ſwearing, or blaſphemy it ſelf, ſhall not be laid to their charge; becauſe that they are not of their own election: *For as a Father pitieth his ſon, ſo doth the Lord thoſe that fear him.* Pſal. 103.

As touching the pain of death (I am verily perſwaded) it is not neer ſo great as men apprehend; nor comparable to a fit of the Cholick, Gout, Stone, or Toothach

it

it ſelf; and that for this reaſon, becauſe that in ſuch diſeaſes as are long and ſenſitive, ſtrength ſo much forſakes the body before death [illegible] it, that a man cannot feel himſelf dye: Whereas in ſharper ſickneſſes it is otherwiſe; for that nature not being waſted, is able to make reſiſtance, and ſo renders its pain more pungent: But yet the ſhortneſs of them, makes them more ſupportable; for that a man is cut off (as it were) at a blow, and ſurpriz'd by death before he has time to conſider of it: However, though this be ſo, yet to encourage and fortifie the dying perſon againſt death, it will not be amiſs to have recourſe to the aſſiſtance of God in it, as that of the Pſalmiſt, *Though I walk through the valley of death, yet will I fear no evil*; to Chriſts Victory over death, who by his death hath taken away its ſting; to the aſſurance of glory which ſhall ſucceed; to the preſence of Chriſt, and of his Saints and Angels; and laſtly, to oppoſe the very *reſt from labour*, which death ſhall ſhortly bring to the ſharpneſs of the preſent pain. And in the agony it ſelf, when the party is at the laſt gaſp, and the ſoul hovering in a trembling quandary, between its deſires of being freed from a Priſon, and its unwillingneſs to part with its old lodging: Then the great buſineſs muſt be to recollect the miſcarriages of his life paſt, that ſo he may rally his forces, to conſummate his graces, and to perfect his repentance; and calling to minde that *Chriſt ſits at the right hand of God to be his Advocate*, he may confidently *commend his ſpirit unto him, as into the hands of a merciful Creator:* And when through the loſs of his ſpeech, or ſenſes, he is rendred uncapable of ſuch pious performances, then they that are about him are to ſupply his inability with earneſt prayer unto God, for the pardon of his ſins, for the grace of Chriſt, for the rebuking of Satan, and for the guard

Pſal. 23.

and

guard and tranſport of the holy Angels, and laſtly, when the ſoul is parted, as we pray, *Thy will be done*, ſo we muſt reſt ſatisfied therewith when it is done; comforting our ſelves with S. *Pauls* Doctrine concerning the Reſurrection, and the coming of Chriſt, *And his bringing them that dye in him, with him again in glory.*

As touching the Funeral, though it may ſeem neither agreeable with my title, or purpoſe, to ſpeak any thing of it at this time; yet I muſt needs ſay, that as we are not on the one hand to bring in hired mourners, like ſo many Tiſiphones out of S. *Patricks* Purgatory, to fill the Church with howlings, which has been deſervedly condemn'd by the primitive Biſhops, as diſagreeing with the Doctrine of the Reſurrection, and the life to come: So on the other hand we muſt take heed, that we run not into a contrary extreme with ſome Fanatical Innovators; and inſteed of a Chriſtian burial, bring in a dumb ſhew, having not ſo much as the leaſt expreſſion of a Chriſtian faith, or hope: Though it be true, that it was no prejudice to the bleſſed Martyrs, that their bodies were conſum'd to aſhes, or devoured by ravenous beaſts, or drown'd in the ſea; for *the ſea ſhall give up her dead:* And in this caſe that of the Poet holds true,

Cœlo tegitur qui non habet urnam.

Yet in an ordinary way, there is a reſpect due to the bodies of the Saints deceaſed, as to the Temples of the Holy Ghoſt, the organs that he us'd to all good, waſh'd in the laver of Regeneration; whoſe members were the weapons of Righteouſneſs, which did partake of the body and blood of Chriſt, by which they *glorified God in their bodies*, and which being rais'd again in due time, ſhall *be made conformable to the glorious body of Chriſt.*

Hence are thoſe offices we owe them, to wait upon their
Luke 7. 12. Herſe, as *David* upon *Abner*, and the Citizens upon the Widows Son, to inter them decently in the earth, our common Mother: And ſome reſpect is likewiſe to be had to a conſecrated place; for *Joſeph* deſir'd that his bones ſhould be buried in the Land of promiſe, where the Temple was to be erected; and if their ſtate re-
Matth. 23. quire it, to adorn their Sepulchres, to commend them
2Sam. 19. 1. in a Funeral Sermon, or Oration, for the exciting others to their imitation; and howſoever the recital of ſuch godly Leſſons, Prayers and Exhortations, as may ſerve to moderate our grief for their loſs, confirm our hopes of the Reſurrection, admoniſh us of our own mortality, and to prepare us for our end, may be blam'd, *yet without reaſon*; for that by this, we not onely provide for their honour, but alſo ſatisfie our own mindes. This has been the practiſe of the Church of Chriſt in all ages, witneſs *Dionyſius* the Areopagite (or whoever elſe
Cap. 7. it was, certainly a moſt ancient Author) in his Eccleſiaſtical Hierarchy; where he ſets down their ſeveral Rites, their bringing the dead to the Church, their coffening of him, their ſalutations, their Hymns, their Prayers, and their Commemorations. He that will oppoſe his own fancy againſt reaſon, the authority and practiſe of the Church in all ages, I leave him to put on a coat which *Solomon* long ſince ſhap'd for him and his fellows, *He that is wiſe in his own eyes, there is more hopes of a fool than of ſuch a man.*

I have now finiſh'd my Text, and ſpent a great deal of time in telling you in a dull, flat, and unpoliſh'd manner, how you ſhould prepare your ſelves for death: And indeed the onely Apology for my ſelf, and ſatisfaction which I ſhall make to you for my offence herein, is to tell you, That death cannot be charm'd with a

ſmooth

ſmooth tongue, nor kept off with a quaint expreſſion; and that it is the ſpecial duty of every one of you to believe, that what was here particularly ſaid to *Hezekiah, Thou ſhalt dye, and not live*, reaches alſo to you: And therefore my moſt earneſt ſute to you is, that you would for once be but true to your ſelves, and know, that in deſpight of all this Worlds Grandeur, and your own projects, you muſt die: Do but conſult your own bodies and ſenſes, and you will finde a decay in them; nay, if you will not be convinc'd by this, reflect upon thoſe cold Carkcaſſes, which now lie mouldring away in their hollow vaults under your feet; and ſince the eye of ſenſe moſt affects the heart, eſtabliſh your ſelves in this truth, by this ſad Repreſentative; and behold here the Coffin of a perſon made up of all the Contributions of Nature, a Man, in whom concurr'd all that *Pythagoras* could think to beg of his god, to wit, Riches, and a firm conſtitution of body; and thence infer, that there is no exemption from the grave: For certainly if Greatneſs, if Learning, if Riches, if Parts, if Wiſdom, if Prudence, if Friends, if care of Servants, if Attendance of a Wife, if Skill of Phyſicians, nay if the affections of moſt, and the prayers of many, could have ſecur'd him from death, our yeſterdays joy would not be ſo ſoon interrupted with this days ſorrow: But alas, no Grandeur can do it, for Death either findes all men equal, or makes them ſo. And therefore be perſwaded *to ſet your houſes in order*, your inward, as well as your outward; your Conſciences, as well as your Eſtates; and conſider, that you who are yet breathing, are but hourly treading upon your own graves, lingring out a few uncertain minutes, and muſt neceſſarily follow; and that God has given you this little reprieve, that you might prepare your ſelves for death; and ſeeing

The thanksgiving day for the victory over the Dutch was the day preceding the funeral. Hora. *Pallida mors æquo pulſat pede paupertum tabernas regumq; turres.*

ing you are repriev'd onely during pleaſure, and know not how ſoon you may be call'd upon to execution, do not put off this ſo neceſſary work one moment; but even now, betake your ſelves to the making of your Wills, to the perfecting of your accompts, and take no reſt, until ye get your pardon ſeal'd; for remember, that God himſelf, though he has promis'd pardon to the penitent, has not promis'd to ſtay one day for his repentance: For it *is to day*, *this* very day, *if you will hear his voyce*, that you muſt *not harden your hearts, or elſe he has ſworn in his wrath, that ye ſhall never enter into his reſt.* And if there be any of thoſe here preſent, who becauſe they have beauty, and youth ſparkling in their veins, ſo far deſpiſe death, that they will ſeek it in the midſt of dangers, as if they ſcorn'd it ſhould come unſent for, and leave it to be fear'd onely by the aged and the ſickly; let me aſſure them, that they will finde a vaſt diſproportion between dying in a fit of a Rodomontado, and dying in cold blood, and that death is not the ſame thing in the hands of a man, as it is in the hand of God; and that a *Lord have mercy on me* an hour or two before we dye, is not probably a ſufficient preparation for it: No, no, it is the Work of works to dye well, that is, actively and chearfully to reſign life; and they that have ſpent their whole time therein, have found it little enough.

S. Ambroſe.

But though your neceſſities, and the importance of this ſubject tempts me to inſiſt more particularly on it, yet the intereſt which the Honorable Perſon (whoſe Obſequies we now ſolemnize) has in this our meeting, forbids that, and commands me to beg you attention to as ſad a ſtory, which muſt needs beget a treble paſſion of ſorrow, joy, and emulation in all that hear it: Sorrow, for our loſs in him; joy, for his gain in our loſs; and

emulation,

emulation, in all of his virtues. But before I come to this, I muſt needs tell you, that my thoughts have for ſome time wav'd me to and fro, and that I am yet in ſome ſuſpence, whether I ſhould ſpeak or not; for that I account it no eaſie matter, to be Moderator of the Arguments that are for Speech or Silence; for that on the one ſide, whilſt the Miniſter is pouring oyl on the face of the dead, to make it ſhine, he does but too often caſt dirt in his own, and withal, may be very prejudicial to the living; for that many (whoſe lives ſpeak nothing for them) will be apt to draw the example into conſequence, and ſo hope to hire a Hackney Funeral Sermon, to carry them to Heaven when they dye. And on the other hand, *though common graves have no Inſcription, yet marble tombs are not without ſome Epitaph*: And Heroical examples ſhould not go without a trumpet; but being my place forbids me ſilence, all that I ſhall premiſe, either for your information, or for ſecuring my ſelf againſt the various cenſures and opinions which are like to paſs upon me in this great Auditory, is to minde you, That we are not come hither, with intentions to imitate the Egyptian Prieſts; who upon recounting the good and bad deeds of their deceaſed at their Funerals, were wont to deny them burial, if they found their vices to exceed their virtues; no! Chriſtianity teaches us more charity, and therefore we are not now oblig'd to diſcloſe the frailties or imperfections of the dead, whatever they were; no! we are rather to deal with'um, as the Painter did with *Antigonus*, who had but one eye, he drew his Picture *imagine luſcâ*, half fac'd, and ſo cover'd the deformity from the beholders ſight; and to bury them in everlaſting oblivion, as the Iſraelites did their *excrements without the camp*; and that the rather, becauſe (I may ſpeak it with ſome confidence)

confidence) God has ſo buried them, that they ſhall never riſe up in judgement againſt him; but whatever was in him Juſt and Honourable, Vertuous and Noble, Chriſtian and Religious, Pious and Charitable, we are bound to remember, becauſe we are bound to imitate.

I ſhall not take upon me to play the Herald, to rip up his pedigree, or blazen his Coat of Arms, but onely ſo far, as may encreaſe your eſteem of him: for when Nobility and Vertue grow out of the ſame ſtock, they command reſpect, by adding mutual luſtre to each other.

He was deſcended from an Ancient and Noble Family, many of which were no leſs eminent for their parts and employments, than they were ſignal for their Loyalty, which juſtly advanc'd them to the higheſt commands in this Kingdom. And though afterward by the common viciſſitude of all Sublunary things, this ancient Family fell into decay, ſo that they might put the Moon upon their ſhooes, as the old Romans did upon their gates, to ſhew the volubility of all worldly enjoyments; yet it has now not onely receiv'd a new life; but alſo a new addition of honor and renown from that Worthy Perſon, who made it his buſineſs to derive his honour more from his own Excellencies, than from the merits and Grandeur of his Anceſtors.

He was admitted a Member of the *Colledge* adjoyning to this City, in the year 1610. where (under the tuition of that Learned and Reverend Prelate, *Anthony Martin Lord Biſhop of Meath*) after he had taken the degree of Batchelour in Arts, he was choſen Fellow; and having paſt the reſt of the courſe of his ſtudies, and perform'd all his Exerciſes with that general applauſe, which is uſually the reward of hard ſtudy, and pregnant wit, he commenc'd Maſter, and was choſen

Hebrew

Hebrew Lecturer; and by his accurate knowledge in that Language (a thing rare in men of his Countrey) and his great care in inſtructing his pupils, he made early diſcoveries of his future preferment. But after he had ſpent full nine years *there*, in the good eſteem and love of his acquaintance, having by ſtudying of Divinity firſt learnt to manage his own Conſcience (as if Providence had ſo deſign'd it on purpoſe) that he might the better know how to keep his Majeſties. In the year, 1619. he was (by the perſwaſion of his friends) remov'd to *Lincolns Inn*; where he made it his buſineſs not to learn the Modes and Vices of the place, but to qualifie himſelf for the ſervice of his King and Countrey: And *there* he has left ſuch ſurviving Monuments of his great parts, and greater induſtry; that it may be diſputed, Whether the *Society* was to *him*, or *he* to the *Society* the greater ornament. But no ſooner did his own abilities, and the neceſſities of his Countrey call him from *thence*, to engage in the publique practiſe of the Laws, but the Lord Chancellour *Loftus*, a perſon, who beſides his many other extraordinary endowments, was very well able to judg of men, took him into his particular favour, and not onely committed all his private concerns unto his management, but very much relied on his advice and opinion in the moſt intricate matters of Chancery: And having thereby given ſufficient proof of his parts, his great faithfulneſs and ſound judgment repreſented *him* ſoon after as a very fit perſon to be of His *Majeſties* Learned Council: Whereupon being made Serjeant by his late *Majeſtie of ever bleſſed and glorious memory*, that did but publiſh to the world his deſerts and fitneſs for greater employs; and therefore a Parliament being call'd by the *Lord of Strafford*, *a perſon of great excellency*, *but far greater misfortunes*,

misfortunes, he was by the unanimous consent, and to the general satisfaction of the whole House, plac'd in the Chair; where he gave such proofs of his so great abilities and judgement, of his so great Prudence and Conduct, and manag'd that affair with so much advantage to His Majesties interest, and the state of things then, that the *Lord Lieutenant* did not onely confer Knighthood upon him, but the whole *House* by their several recommendatory Letters to *His Majestie* in his behalf, declar'd their approbations of him, as well as their obligations to him.

But when Pride and Ambition began to contend with Loyalty and Obedience, and Rebellion had usurpt Authority, and turn'd Order and Government into Anarchy and Confusion; then this Mirrour of Loyalty was no less serviceable to *His Majestie*, by his assisting the now *Lord Lieutenant* with his private counsel, than he was before in his publick capacity. Then it was, that the *Duke of Ormond* was perfectly acquainted with the deep judgement, and great integrity of Sr. *Maurice Eustace*; and that Sir *Maurice Eustace* was confirm'd in his belief of the *Duke of Ormonds* undaunted courage, and unalterable resolution of running all hazards for *His Majesties interest*; and so by their mutual knowledge of one anothers faithfulness, they espous'd each others concern, and His Majesties in both. But when Rebellion began to get the mastery, and *His Majesties interest* was going down the wind, and the Sword forc'd out of the hands of His *Lieutenant*, and Treason it self became meritorious, *this Honourable Person* so far scorn'd to be tempted to any thing that was base or unworthy, that to the extreme hazard of his life, to the utter ruine of his estate and fortunes, and seven years imprisonment in *Chester* added to all this, he still persever'd in his adherence

rence to the Royal intereſt. And when His *Majeſties* affairs were accompanied with ſo many evil circumſtances, that the ſucceſs of the Traytors made them ſo ſecure in their Uſurpation, that they ſet the Priſon gates wide open, and permitted *him*, *Anno* 1655. to repair to this his native Countrey again, his wiſdom added to his faithfulneſs, begot ſuch jealouſies and fearful apprehenſions in the Uuſurpers, that they could not think themſelves ſecure, until they ſecur'd *him* the ſecond time in this Town: Then they rifle his ſtudy, and would fain make his Loyalty to his Prince, and his Vicegerent, many of whoſe Letters he had then in his hands, and which were the ſignal inſtances of *his innocency*, the moſt aggravating evidences of his *guilt*: But God, that deſign'd this Honourable Perſon for greater ſervices, *deliver'd him* this time alſo, *out of the paw of the Lion*, and preſerv'd him for the happieſt of times, that of His Majeſties Reſtauration.

And here ſecure your ſelves (if you can) from being ſurpriz'd with an Extaſie of admiration, and behold and learn the quinteſſence of all Loyalty from this Worthy Patriot; nay, ſuch a Loyalty, as is rarely found, drain'd from all its baſer mixtures of particular intereſt, or ſelfiſh deſign; for whereas a man ſhould have thought, that a perſon ſo deeply ſuffering, and highly meriting, ſhould have been impatient, and greedy of reward; *he* on the contrary, acquieſces in the general good of the happy revolution, and accounts himſelf more than rewarded, for that he lives to ſee his lawful Prince reſtor'd to his undoubted Rights. And when *His Majeſtie* deſires him to be *Lord Chancellour*, and one of the *Lords Juſtices* of this *unfortunate Kingdom*, with an Augmentation of ſallery; *he* not onely refus'd it modeſtly, and in complement, as ſome men are wont to do thoſe things

which they moſt deſire, that they might be preſt with the greater earneſtneſs on them, but uſes his utmoſt power to avoid it: And at laſt being convinc'd, that His *Majeſties* ſervice ſhould be highly advanc'd by his acceptance, *he* embraces it with this thankful acknowledgement, and unfeigned proteſtation, which I hear give you in his own words.

Moſt Gracious Soveraign, Your Majeſtie has this day committed to my charge, the greateſt truſt in Your Majeſties three Kingdoms, by delivering unto me the cuſtody of Your Majeſties Great-Seal, which is the grand ſecurity of the lives and eſtates of Your Majeſties good people there; and which is more, if more can be, Your Majeſtie has thereby conſtituted me to be your own Repreſentive, to perſonate Your Self in Your Majeſties moſt high and honorable Court of Chancery in Ireland; *to diſtribute Your own Conſcience, by moderating the rigour of Your juſtice, according to the rules of equity and good conſcience, among Your good people there: And good God!* Who is ſufficient for theſe things! *as the great Doctor of the Gentiles ſaid in another caſe.*

Moſt glorious Sir, I muſt needs confeſs my unworthineſs of ſo great an honour, as well as my inability to make any ſuitable acknowledgement: But this I promiſe, that no man ſhall diſcharge that great truſt with more faithfulneſs then I ſhall; I will by Gods help, preſerve clean hands, no bribes ſhall ſtick to my fingers, no poor man ſhall be wearied out of his right by long attendance; and my chief endeavours ſhall be, to preſerve a clear conſcience towards God and man. In a word, to uſe that Royal expreſſion in Magnâ Chartâ *confirm'd* by Your Majeſtie *in this preſent Parliament, as it was in thirty Parliaments before,* Nulli Negabimus, nulli vendemus, nulli deferemus jus. *And this I do promiſe to Your Majeſtie, in the preſence of God,*

and

and of Your Majesties most Honourable Privy Council.

And truly, he was so punctual in performing hereof that I dare challenge any, except those sordid and wayward spirits, who will never learn to speak well of the dead, to lay the least breach of this to his charge; or to find the least injustice or partiality in any of his proceedings, unless they will be so disingenuous, as to accuse him of some slowness in dispatch of business towards the latter end of his days, which were rather the effects of his age, and indisposition, and the fear of doing injustice occasioned thereby, than the products of his choice.

I should too much injure his memory, if I should pass by in silence his great zeal, and cordial affection for the Church of *England*; whose both Doctrine and Discipline he so impartially weighed, that his being a zealous Professor of the true, ancient, Catholick and Apostolick faith (in no Church in the whole world so purely taught as in that) was not so much due to his Education, as it was to his election: And how constant he was in the Publick Worship of God, after this manner which our Adversaries on the one hand *call Heresie*, and on the other *Popery*, most of you are no less eye-witnesses of, than I am of his Family and private Devotions.

Hitherto you have heard but very little (and that too, very disadvantagiously related) of the morning and noon of his days; but that is yet behind, which most concerns you to know, as well for your imitation as his praise: For since it is the evening that crowns the day, and that all the miscarriages and defects of a vitious life are expung'd by a pious and penitent death, it concerns you to have a more particular account of his behaviour therein. And therefore, no sooner did God by a fit of the Palsie send him this Message, as to *Hezekiah*,

Thou ſhalt dye, and not live; but immediately calling for his Chaplain, he reſigns himſelf up to God with the prayers of the Church; and by his pious reflexions and heavenly ejaculations, proceeding from a ſoul repleat with fervour and devotion, he ſufficiently prov'd, that he was better able to inſtruct and prepare his Chaplain for death, than his Chaplain was to prepare him. And then finding his diſtemper to encreaſe, and little hopes of having *fifteen years added to his days*; after this tolerable preparation of his conſcience, he betakes himſelf to the *ſetting of his houſe in order*; that his thoughts being wholly wean'd from the world, he might with the more advantage ſpend the remainder of his time in ſtating of his accompts with God. And here I can never ſufficiently admire and adore the unſpeakable goodneſs of God towards him, that although he died of ſuch a diſeaſe, in which men are cut off (as it were) at a blow, yet he had ſo perfect uſe of his reaſon, memory and ſpeech, though he was ſometimes defective in the laſt, that there is not one word in his whole will, which is not of his own dictating, or at leaſt of his approbation; for he very well knew, how advantagious it was to his Family, to make his Teſtament ſo clear, and perſpicuous, as that it may draw no Law Suits after it. And in the reviewing of his eſtate, he bequeaths not the leaſt part of it to the Church, but leaves all his Impropriations, amounting at leaſt to ſix or ſeven hundred pounds a year, as a pious Legacy unto it, and twenty pound a year towards maintaining of an Hebrew Lecturer in the Colledge; *by which he has for ever conſign'd this great truth to all worthy Perſonages, That as they love God, at the ſame rate they are to make proviſion for his Prieſts.* And now after he made ſuch diſpoſals of his eſtate, as are juſt

and

and honourable, pious and charitable, and that can never be queſtion'd, unleſs by a ſtrange ſort of people, whonever think any thing well done, that tends not to the gratifying of their own covetous pretenſions: He gives his Phiſitians a diſmiſs, and ſummons all his forces to aſſiſt him in perfecting of his repentance, and in trimming, and ſnuffing of his Lamp, that it might burn the brighter, and caſt the greater luſtre, he leaves no ſluttiſh corner unſwept in his Soul; nor parlies with any one beloved ſin, but thruſts them all out of doors, to make room for Chriſt, whom he confeſs'd they had before ſo often juſtled out of his heart. And with no leſs abhorrence of himſelf, then hatred of his ſin; while the juſtice of God is ready to overwhelm him with diſpair; he ſupports himſelf with the conſideration of his former mercies. Then it was, that he approved himſelf not onely a good Textuary, but a good Divine: for that as often as his memory, or they who aſſiſted him in that charitable Office furniſht him with Scriptures ſuitable to his condition; his own experience enabled him to make the application: Now he confeſſes that it is no time to diſſemble with God; nor to cheat his own Soul, And therefore endeavours by his redoubling of his ſorrow for his ſin, and by the fervency of his Prayers to evidence the truth of both. And being alarm'd with the briſker approaches of death, and finding a ſenſible decay in his Spirit after he had taken as long a time, as his condition would admit of, to prepare himſelf, and acknowledged with *fear and trembling, that ſeeing Chriſt ſent his Diſciples to prepare a room for the celebration of the Paſſeover: How much more need of preparation did he ſtand in for receiving of Chriſt himſelf.* And having added unto this an humble and penitent confeſſion of his ſins, he received the Holy Sacrament of the Lords Supper ac-

com-

His own Lady Mrs. *Ford* Sir *Richard Kenedy*, the Proveſt of the Colledg and others.

companied with ſome eſpecial freinds, with a reverence and devotion becoming ſo Sacred a Myſtery, and being overtaken with a ſhort nod, he checkt himſelf, *with a what? Could'ſt thou not watch with me one hour? The Spirit is willing, but the fleſh is weake, O Lord pardon my infirmity.*

And now with old *Simeon* having taken Chriſt into his arms, he finds a calme in his conſcience, which without doubt was an antepaſt of that *Everlaſting reſt* which he now enjoys. He takes a ſoleme farewell of all his freinds; and addreſſing himſelf more particularly to one of them, gives him this laſt Charge, and evidence of his perſevering Loyalty, *fear God, ſerve your King, and lead a good life.* And then after he had more than once committed his Soul both actively, and chearfully into the hands of God, with a *ſweet Jeſus receive my ſpirit, and Come Lord Jeſus, come quickly*: His ſpeech felt a ſtop for ſome time, but neither our prayers nor his underſtanding, for a little after the bird of Paradiſe being ready to fly out of his Cage gives us notice of his departure, by ſinging with a tunable voyce, ſome few verſes of the 25 *Pſalm*: And then his ſpeech quite forſaking him, his hand, and his eys were faithfull interpreters of his inward devotion.

And thus have we brought this honorable Perſon to the borders of Eternity, and have ſaid no more of him then what was requiſite for your inſtruction: And to the end that what was excellent in him, and therefore imitable, may have the deeper, and freſher impreſſion on your memories. I ſhall once more tell you in a word, that he was a learned Scholler, a profound Lawyer, a wiſe States-man, a juſt Man, a true Freind, a thankfull Perſon where he was obliged, a munificent Benefactor to the Church, a loyal Subject to his King, a faithfull Servant

vant to the houſe of *Ormond*, a zealous profeſſour, and maintainer of the Doctrine and diſcipline of the Church of *England*, abhorring *Popery* on the one hand, and *Phanataciſm* on the other : and that whatever the particular failings of his life were, (I am confident) he dyed a Penitent, and a good Chriſtian in the Communion of that Church, in which he accounted it his greateſt happyneſs to have had his education.

And now if any hereafter, ſhall out of envy go about to uncover his nakedneſs, or to revive the memory of any of his infirmities, or for want of charity unto me look upon what I have now ſaid, as the products of affection, or aſſentation; I ſhall onely make this defence for my ſelf, that I profeſs in the preſence of God, whom if I ſpeak the truth, I deſire may be my juſtifier, but if a lye my puniſher : that I have given you here, as true and impartial a relation of his end, as if I were now to make my laſt account to God; and as this cannot but ſatisfie all thoſe, who are able to diſtinguiſh colours, and to diſcern truth from falſhood : So I ſhall take no other pains for the ſatisfaction of thoſe peeviſh and perverſe diſpoſitions, who are reſolv'd before hand, not to be ſatisfied with any thing; then to tell them *that I account it a ſmall thing to be judg'd by men, for that I muſt ſtand or fall to my own Maſter*, and that it much more concerns them, to amend what they find defective in themſelves, then thus uncharitably to cenſure others, that ſo they may not one y deſerve to be well ſpoken of here, but at laſt, be admitted into that everlaſting reſt, from labours, which now (as we have good cauſe to hope) that honorable perſon (whoſe Funerals we have Solemnis'd) is in Poſſeſſion of.

FINIS.

Oratio Funebris

HABITA

In Aula Collegii *S. S.* & Individuæ Trinitatis, Coram Academia, Iudicibus, & clero inter celebrandas exequias Insigniſſimi viri

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MAURITII EUSTACE

Equitis Aurati,

Hiberniæ Cancellarii Ejuſdemque olim Regni Juſtitiarii, 5°. *Julij.* 1665.

Frequens hoc dicendi genus (Auditores) Solitaque hæc perorandi conſuetudo, & innocua hæc cum Manibus colloquia, unà cum ipſis creverunt ſæculis, temporique coæva ſunt; adeo ut ne ipſa quidem mors (inter Heroas velim) magis familiaris ſit, quam funerum ſolennitas : id enim privilegii ſemper habuerunt viri Illuſtriores ut facundè expirarent, & quas hauſerunt animas inter Oratores ponerent, eas (in exitu ſaltem) ex Harmonia compoſitas probaturi, fæliciori, in hoc, fato functi, quod eorum

rum vel exequia inter delicias numerarentur. Abſit itaque hodiernæ Pompæ invidia, neque is aſſentandi libidine laſcivire exiſtimetur, qui defunctorum geſta modeſtè recitat; hoc enim non tam artis quam pietatis eſt officium, & inter leviores Rhetoras habendus eſt, qui ſtudet cineribus adulari, vel tumulorum umbras captitare; at neque creſcenti nepotum famæ hæc conſecramus encomia, ne Vicariè quidem adblandientes, ſed ut novos ediſcant potius quam antiquos vindicent honores, Egregiæ quippe animi dotes nulli hæreditario jure devoluuntur, nec in aſſe virtus eſt, Individua hæc Æternitati comes per inexplicabilis gyri ludens miracula nec incipit nec deſinit, ſed ultrà omnes limitum terminos luxurians, in ſe uſque & uſque redit, ſuumque ſibi complementum eſt.

Quam imparem ſubeunt provinciam, quantumque in magnis argumentis laborant ingenia; veſtrum Auditores teſtor dolorem: Oratorem itaque præſenti quam apprimè utilem negotio nacti eſtis & Gravitati conſonum, ignaris etenim nulli melius vel obſtupeſcunt vel admirantur: neque tamen ulla Euſtacii *gloriæ vis infertur quod mutuari laudes non poſſit; nec ei demptum quid exindè reperitur, quod in tanto Funere Rhetoricantur inepti, vel muti hactenus eloquuntur. Cum enim (ut in Cancellario noſtro) eò animi Majeſtas evecta ſit, ut ultrà artes ſedem poſuerit; quolibet a præcone ebuccinatur, in publicas delabitur curas parilemque omnibus tam ſcribendi materiam quam licentiam ſuggerit: licet enim in tantis Magnitudinis Angustijs loqui ridiculum videretur; tacere tamen nefas eſſet, ne a poſteris in Illius fati commemoratione ſilentes, non tam rudes, quam ingrati haberemur.*

Conveniſtis itaque non unius viri interitum, ſed noſtri orbis infortunium ploraturi: in Mauritio *enim quicquid grande*

grande vel magnificum ſonat ; quicquid nominis honeſtas vel claritudo pollicetur; quicquid denique vel vulgus ſolet, vel fama poſſit fingere, interierunt omnia, & in communi hâc urnâ tumulantur : tituli nempè illi mortalitatis hami & illecebræ ; crebri tumeſcenteſque plebis plauſus, muſicæ iſtæ magnorum procellæ, a populari aura, Syrene novâ blandiûſque crudeli excitatæ, imo & honores illi, quos veros mentimur, ferè omnes in illius Epitaphio laſſati dormiunt : quaſi ideo ſolummodo grandeſcerent homines ut Auguſtiùs perirent nihilque inter humana magnum & memorabile, præter monumenta duraturum ſit, tanquam lemniſcatis ideo fucis, vittatiſque honoribus ideo induerentur nobiles, ut ſolenniores tantùm fiant victimæ, & opima magis morti ſpolia exhibituri ſint.

At ſua nihilominus unguenta virtus habet, ſuuſque ſibimetipſi bonus quiſque Marcelianus eſt; interque aromata ſpirat Pyramidum capſulis longè dulciora, & Mauſolæa conſequitur multo certiora, quam quibus vel a Corintho vel a Memphide poſſit donari: & hâc immortalitate Euſtacius *noſter pluſquam felix eſt, ſic adhuc eſt ſuperſtes, cumque ipſa emoriantur ſepulchra ſibi futurus Rogus eſt, ultraque oblivionis invidiam vivet, Illiuſque memoria ſemper recens, efflo-reſcenſque ſemper, vel cum ipſa temporis ſenectute juveneſcet.*

Sed quia nulla ſit fortunæ amplitudo quantumuis maxima quæ ſua non habuit incrementa (aliqua enim in immenſis methodus eſt) pace veſtra Auditores liceat retroſpicere, & ſi de cunis & Euſtacio *ſimul loqui non ſit piaculum, cogitemus illum aliquando infantem, aliquando natum, (neque enim par eſt ut inter tot virtutes, viri oblivi ſcamur) huic itaque Regno natalitias debet, familiâ oriundus antiquâ æque ac nobili, ſed quæ inter tot tantaſque Illuſtrium*

imagines nuſquam ſuperbit magis, magiſue ſibi, quam in Mauricio *ſuo gratulatur; quanquam etenim Domus illa per tot luſtra claruerit, ut dubitari poſſit, an Antiquiorem ipſe Sol naturæ primogenitus, ortum jactaverit; infinito tamen huic computo addidit* Mauricius *ſplendorem, novoſque ſuperinduxit radios, quibus ipſa Claritas perſpicua magis & illuſtris reddebatur.*

Iamque (Auditores) indulgete paulisper pietati, mihique copiam facite, ut inter tot Euſtacij *inſignia, & unum Matri noſtræ Tholum ſuſpendam: In illo, Academia noſtra & Viduatur & orba eſt, filiumque Virumque unà amiſerat; hic cunas habuit, eademque ubera quæ Vos alunt, illa a quibus* Uſherus *lacteas cœli Vias, imo ipſos Cœlos Exuxerat,* Euſtacio *maturitatem contulerant; nec erat de Collegij Vulgo, at Juvenis ille Undiquaque nobilis, inter Sodalitij proceres adſcitus, Socius fuit, & in hoc muſarum Regno* par *habebatur; Neque enim Eccleſia tantum ſed & curia* Feliciori *hujus loci genio ſuos debet Primates: At non aliquorum inſtar graviter infanteſcentium, maternos inter amplexus conſenuit, ſed ut ætate, ita & curâ provectior ad altiora ſe accinxerat, totumque ſe cui natus eſt Reipublicæ impenderat; primaque optimæ indolis ſub* Straffordio *(tum rerum tum hominum æſtimatore optimo) ſpecimina edidit; In Cujus Parliamento Prolocutoris Vice fungebatur, & tantam ſibi inde conciliavit gloriam ut nihil tunc dierum præter Crumenam deerat quin Cancellarius audiret. At illi ſoles nimis eheu candidi erant; illi dies fœlices nimium nimiumque* Regii *erant quam qui vulgo placerent; tunc fuimus Troes, tunc Trinobantias & ingens rerum gloria ſtetit: at in ipſis (credite mihi) Imperijs aliquid fœmineum eſt, & gravis illa Reipublicæ facies ad ſpeculum componitur, ubi ſe Fortuna intuetur, ſi bique eodem momenti turbine placet, diſplicetque, brevique*

novi-

novitatis ſtatim inoleſcentis affecta tædio, mutatque, corrigitque, perque omnes laſciva metamorphoſes tranſcurrit, nec eâdem vultus Serenitate ſemper effulget, ſed inornatis aliquando ſparſiſque capillis videtur ſquallere: & ea hujus regni tunc facies erat; nec Comis tantùm ſed & capite ſploliabatur, impiaque fortuna ſuis devecta rotis, Caroli-que quadrigâ incedens, tria vertigine regna rapuit, in qua ruina cecidit Euſtacius; *Neque enim hic ſtetiſſe Robur animi ſed imbecillitatem denotaſſet talemque vel* Alexander *ambiret caſum, elabente mundo; ſic perijſſe non tam clades erat quam pietas, nec infortunium ſed obſequij munus, ſublapſis enim Regiæ domus fundamentis* Stantia non poterant Tecta Probare Deos: *Hujus Excidij pars erat* Mauricius, *qui licet non totus occubuerit, mortuus tamen vixit, & quamvis tumuli beneficio non redimebatur, pro buſto carcerem ſubivit, Vivuſque tumulabatur, & catenis, mortis compedibus durioribus ſuo ſe devinxerat Carolo: Inter has ille procellas immotus manſit, Ruinæ tamen publicæ minime expers, ſed infracti erat animi, & tanquam ſcopulus in mari Britannico natabat, Inſulæq; inſtar fluitantis, ipſe ſibi in Diluvio erat Continens, in tantis ille motibus nihil de animi conſtantia remiſerat, ſed malignio-rem ferendo fortunam correxit; Nec cum Caroli occaſu erubuit, ſed noſtrum & in Occidente Solem Venerabatur.*

Cum vero Platonicè nobiſcum ageretur, Aureaq; laſſato ferro Sæcula redirent, & in priſtinum omnia ſtatum redintegrarentur; Cui ille loco, quibus honoribus ſucceſſit, Vos appello judices: Noſtis enim quam æquis mentis ponderibus, quantis animi libramentis, dubia trutinaverat; quantos legis nodos judicij acumine lævigavit; quamque in diſtribuendâ juſtitiâ cæcè erat oculatus. Et quoniam Principibus viris placuiſſe inter laudes ultimas nunquam cenſebatur, Illuſtriſſimo Ormoniæ *Duci erat Charus, cujus una approbatio aliquem vel inveniret vel faceret inſignem,*

Unuſq;

Unusq, cujus calculus totam famæ urnam impleret, nigraq; omnia quam fœliciſſime dealbaret, Habet enim id dignitati prærogativum Euſtacius, *ut Invidioſus ſit; ipſa quippe Majeſtas quamvis veneuſtiſſima, ſplenijs decoratur, & nihil plebi niſi quod plebeium, omni ex parte placiturum eſt.*

Ille, & in ætatis ſuæ, & Regni tempeſtatibus, tribunal aſcendit; cum enim revaleſcit intemperies attentiore curâ & majore arte opus eſt ne recrudeſcant vulnera, quam Solertiam ille mirificè præſtitit, & inter ſuos morbos Reipublicæ ſaluti totus incubuit, quam vigil in obeundis ſuis erat munijs, & jam conſtat, adhuc enim Illius vivit induſtria, Ejuſq; labores catenati diſſolutum ferè Regni hujus ſtatum etiamnum ligant, & amico componunt Ordine:

Quodq; civilibus non magis quam Eccleſiaſticis rebus erat intentus, vel inde colligimus, ex opulentiſſimis quibus Eccleſiam reditibus auxit, qui tam prodigè extiterunt largi ut aliqui multo minore pretio inter alios emiſſe cælos ferantur, Sed quæ Deo damus reddere potius quam donare *dicimur*, Mau ritius *tamen ſummâ laude dignus eſt quod debita perſolverit: Nihil enim vel in Religione vel in honeſtate Supererogatorium eſt*, Nec *majorem quis gloriam poteſt conſequi quam ut verè honeſtus diceretur. Noluit* Euſtacius *ut hæredes ulli Chriſti patrimonium decoquerent, ut Regis inſtar Babylonici ſacra Templi Vaſa inebriarent, aut Coronatas Sanctuarij patinas vel Baccho, vel litarent Cereri.*

Et inter alias ejus munificentias, Nos etiam particulam habemus; ne enim Orientis literæ ſub frigidiore hoc Cælo langueſcerent, Hebraico Prælectori Stipendium deſtinavit, & hoc certe in dono de bonis omnibus meretur: Hæc vera eſt magnificentia, non viros ſed Artes ditare, & in Supremis

premis Doctrinam tabulis hæredem conſcribere; At heu perierunt omnes qui talia meditabantur beneficia. Nulli niſi morituri Scientiis ſunt munifici, *& profectò par eſt ut tam nobile Heroici Spiritus ſpecimen à talibus ſolummodo exhiberetur, ab eis Scilicet vel qui cælos intraturi ſunt, vel qui jam intraverant, immortales enim fovere Scientias, vere Angelicum eſt; Huic vel illi viro aliqui fortaſſe ſunt benigni, ſuæque non minus ambitioni quam clienti inſerviunt, ſed ſint munifici, & cum prodigere ſtatutum ſit; Cur non Diogeni æque ac Cinnamo dare ſumma haberetur nobilitas; at quis cum* Euſtacio *artes intereà obligaturus eſt? Quis prælectiones ædificat? in quibus fæliciùs multo doctiùſq; quam in lapidibus ſpiraret;* O beatas & generoſas verè, Margaretæ & Savilli animas! quæ in duobus Profeſſoribus bina Æternitati Collegia erexerant.

Sed ad Cancellarium redimus, & magni illius Viri fata dolemus ſimul & congratulamur: mori enim non tam triſte ſonat ac timores noſtri metusq; nobis effingunt; ſed idem ferè eſt, ac de Hebraicis Cancellarij donis latinè loqui; Transferuntur *nempe pij, & quanquam Omnes ad inſtar Moſis inter obeundum non evaneſcant, Eandem tamen metam repetunt; at* Euſtacio *noſtro (Verbis parcite) haud abſimilis contigiſſe mors videtur, ejus enim inter has Solennitates Corpus nullibi apparet, nec* Mauritium *hodierno die ſed Sarcophagum ejus ſumus ſepulturi, & præſentes hi Exequiarum ritus quam Exactiſſima morientium bonorum ſunt Emblemata; Non enim viros, ſed lodices, non* Mauritios, *ſed ſarcophaga tumulamus: Quid enim aliud corpus eſt, quam theca animæ; quæ cum Sacris pectoribus inſederit,* Corpus, Ægiſue *appellatur, cum vero detrahitur, aut loricæ, aut cadaveris, aut abjecto cophini nomine eſt contentum. Omnia* bonorum *ſunt immortalia; nihilque*

præter

præter Terminum, Mors eſt : Eſt ſecunda inter Chriſtianos notio, vel ſi mavultis, eſt umbra Idæarum intùs divinitate quâdam conceptarum, Cæleſtia contemplantibus gaudia, quæ tamen exprimere non valent, niſi Chimæræ hujus non tam ope quam Miniſterio utantur : Beatitudinis quippe ſcientia, æquè ac cæteræ, *ſua cudit verba, rebus apta magis quam Elegantia, & talia inter pios* mori & Sepeliri *ſunt. Eis omnibus idem iter eſt, eademq; calcanda eſt via, licèt alter pedes, Equeſque fortaſſe cælos aſcendit alter, vel cum Elia in quadriga illùc flammea peregrinatur, eaſdem alij febris præſtat vices. Ille quem amiſſum noſtra deflet ignorantia ab Angelorum choris excipitur, interq; Supinos illos extaſiarum plauſus noſtræ jam ridentur lachrimæ : Sed requieſcant pij Cineres, & mortalitatis tædium edormiſcant, diſcantq; a* Mauricio *poſteri. Ut ſi vel famæ, vel immortalitati conſulant, & bene Vivant, & Minervalia elargiantur, laudabilique & ingenuâ hâc ambitione fulti, terrâq; cæloque ſunt futuri Nobiles.*

JO. JONES

In Art. Mag. Sacræ & individuæ Trinitatis Collegij juxta Dublin Soc. Comit. De Arran Sacel. Domeſt.

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